

# BIBLE TEACHING AND WORSHIP GUIDE



## FOR THE HOME-BASED CHURCH

Produced Weekly

*If You Knew the Gift of God*  
John 4:4-30, 39-42

Copy this sheet for the Gathering Time, Bible Study, and Worship Experience leaders for the next meeting of the church.

## Leaders' Responsibilities:

**Important:** Each person who will be leading one of the three parts of a session during a series of sessions needs to have access to the "Introduction" article found at the beginning of each series (Bible Teaching #....). The weekly session "Background" located in the Teacher Preparation is much more specific to that day's study.

1. **The Gathering Time Leader** will gather all of the people together and help them prepare their minds and hearts for a wonderful worship experience before God. His/her responsibility is to introduce the congregation to the theme (content) and the Scripture that will be central to their worship experience for the day.

2. **The Bible Study Leader** will then help the people understand what the Scriptures have to say and teach us about the content of the study for the day. He/she will guide the people to make a general application of the study (ie: How does this Bible study apply to people today?)

3. **The Worship Time Leader** has the responsibility to use the theme and Scriptures to guide the congregation to make personal commitments to God's will for each one in regard to the study for the day. He/she will use others to lead in the music, taking the offering, ministry moment comments, and other activities and parts of the **Worship Time** that can aid in participatory worship.

## Prior to this Coming Session:

### **Gathering Time Leader:**

**Bible Study Leader:** Make copies for each participant of the principles of how to do personal evangelism which are located at the end of the Worship Time materials.

**Worship Time Leader:** If you have youth they may choose to prepare a dramatization of the scripture passage. If so, be sure they present it at the beginning of the worship time or as you feel is appropriate.

### **Music Sources:**

**Come Just as You Are,** *The Worship Hymnal* #411; CCLI #1189479

**The Saviour is Waiting,** *The Worship Hymnal* #412; CCLI #16206

**Share His Love,** *The Worship Hymnal* #358; CCLI #26454

**Song for the Nations,** *The Worship Hymnal* #365; CCLI #203401

**Gathering Time:** (Suggested time: 15 minutes)***If You Knew the Gift of God*****Focal Text**

John 4:4-30, 39-42

**Background**

John 4:1-42

**Main Idea**

Jesus crosses all human barriers to invite all people into intimate relationship with God and with one another.

**Question to Explore**

What is keeping you from Jesus—or from telling others about him?

**Teaching Aim**

To lead the church to decide on ways they will follow Jesus' example in crossing the human barriers that separate people from God and one another.

**Gathering together:**

Sing:

**Come Just as You Are**, *The Worship Hymnal* #411; CCLI #1189479

**The Saviour is Waiting**, *The Worship Hymnal* #412; CCLI #16206

**First thoughts:**

The title for today's study is one taken directly from the scripture passage we are to study. It really gives one a thrill to consider its meaning. "If You Knew the Gift of God"—what an amazing statement. When Jesus talks to the Samaritan woman, he says ***If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.*** Jesus was thirsty and needed a drink. But when the woman he asked for a drink hesitated, he offered her something far more than a simple drink of water. One writer said "The word, *gift*, here denotes *favour*. It may refer to Jesus *himself*, as the *gift* of God to the world, given to

save men from death, or it may refer to the *opportunity* then afforded her of seeking salvation.”

Today, think about the gift which Jesus offers to you today. Is it the gift of Jesus Himself in a salvation experience or is it the opportunity to worship Him in spirit and in truth?

Debbie has lived all of her life with a serious heart condition. It limits her activities and many days she struggles with fatigue and breathing difficulties. But she considers every day a gift of God and is grateful for it. May we know the gift or gifts of God which He has for us today.

### **Closing the Gathering Time:**

Close with prayer that, after today’s session, each person would know better the Gift of God.

Take time at this point to mention items of prayer concern for the church, announcements of ministry or activities, and anything else that needs to be shared with or by the congregation. Pray for these needs. Remember to praise God in prayer.

Break time! Take five minutes between sessions. Encourage children to use the washroom so that they won’t need to leave during the Bible Study time.

Distribute youth/adult Bible study outlines or paper for note-taking, if available.

Also hand out the activity sheets for preschool and younger children to use during Bible Study and/or worship.

# 2

Copy this section for the Bible Study leader.

**Note to the Bible Study Leader:** Suggested teaching time for the Bible study should be about 35 minutes. Use the “Teacher Preparation” for your personal study during the week before the session. Use the “Bible Study Plan” for the actual session.

## Teacher Preparation

### *If You Knew the Gift of God*

#### **Focal Text**

John 4:4-30, 39-42

#### **Background**

John 4:1-42

#### **Main Idea**

Jesus crosses all human barriers to invite all people into intimate relationship with God and with one another.

#### **Question to Explore**

What is keeping you from Jesus—or from telling others about him?

#### **Teaching Aim**

To lead the church to decide on ways they will follow Jesus' example in crossing the human barriers that separate people from God and one another.

#### **Introduction to your personal study:**

Use the title for today's study as a focus for your personal devotions for the week. List the gifts of God in your own life. Remember that being sensitive to spiritual things is a gift in itself.

#### **Background:**

Please ask for and read the information contained in the “**Introduction**” article found at the beginning of this series (Bible Teaching #....) of Bible Study and Worship sessions. Whoever downloaded this session for you should have that material for you, as well.

Read John 3: 22-36 for an understanding of the relationship between John the Baptist and Jesus.

## **Focusing on the Meaning:**

### **John 4: 1-3**

***The Pharisees heard that Jesus was gaining and baptizing more disciples than John, although in fact it was not Jesus who baptized, but his disciples. When the Lord learned of this, he left Judea and went back once more to Galilee.***

Jesus and his disciples continued their ministry in Judea after going to Jerusalem for the Passover (3:22). Both John the Baptist and Jesus emphasized baptism as a testimony of repentance from sin. Chapter 3:22 speaks of Jesus baptizing, but chapter 4:2 indicates that it was not Jesus, but his disciples who were baptizing. Eventually the Pharisees realized that the ministry of Jesus was flourishing. They attempted to cause a problem between John the Baptist and Jesus but John the Baptist refused to be drawn into the conflict. He affirms that he said ***I am not the Christ but am sent ahead of him*** (John 3: 28).

Jesus avoids the conflict which the Pharisees wish to cause by leaving Judea and returning to Galilee. His “time had not yet come” for the kind of encounter which the Pharisees were anxious to create.

### **John 4: 4-6**

***Now he had to go through Samaria. So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. Jacob’s well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about the sixth hour.***

Palestine was only 120 miles long from north to south, but at the time of Jesus there were three divisions. “In the extreme north there lay Galilee; in the extreme south there lay Judaea; and in between them lay Samaria. There was a centuries-old feud between the Jews and the Samaritans” (Barclay, Wm. **The Daily Study Bible: The Gospel of John**. Volume 1. Philadelphia: The Westminster Press, 1955, page 138).

Jesus chose to go through Samaria which was the shorter route to Galilee although Jewish people generally chose the longer route through in order to avoid contact with the despised Samaritans. “The average Jew would cross the Jordan River at Jericho and take the ‘Way of the Jews’ through Perea and back into Galilee beyond Samaria” (Barton, V.W. **The Gospel of John: A Study Manual**. Grand Rapids, Michigan: Baker Book House, 1965, page 33).

“Yet the historian Josephus suggested that it was the custom of the Galileans, who were despised almost as much as the Samaritans, to go through Samaria (see Josephus, *Antiquities of the Jews*, XX 118).”

“Jacob’s well is still there at the fork of the road to Scythopolis and Nablus. This is an historical spot: Jacob gave this plot of ground to his son Joseph (see Gen. 29) and Joseph’s bones are buried there (see Gen. 33). The covenant was renewed there after the Promised Land was taken (see Josh. 24-32). Now, as Jesus speaks to the Samaritan woman, history is about to be made there again” (Card, M. **The Parable of Joy**. Grand Rapids, Michigan: Discovery House Publishers, 2007, page 74).

Sychar is usually identified with Askar, a mile distant from Jacob’s well. Jacob’s well is perhaps the most identifiable site in modern Israel connected with the ministry of Jesus. It stands at the foot of Mt. Gerizim and is very deep. To this day the traveller may drink from it.

The sixth hour would have been about noon. The Jewish day runs from 6 a.m. to 6 p.m. Jesus was tired from the walk. Jesus was human and felt tiredness and heat and thirst as would any man.

#### **John 4: 7-9**

***When a Samaritan woman came to draw water, Jesus said to her, “Will you give me a drink?” (His disciples had gone into the town to buy food.)***

***The Samaritan woman said to him, “You are a Jew and I am a Samaritan woman. How can you ask me for a drink? (For Jews do not associate with Samaritans).***

The women of the town probably went for water in the cooler morning hours. They also went at the same time and exchanged news of the day as they drew the water. The task which was so constant thus provided some social life for the women. This woman did not come when the other women came. We can assume that the circumstances of her life led to exclusion in the ordinary affairs of the village. This well was probably not even the well closest to Sychar where she probably lived.

The disciples went into the town to buy provisions; this was a radical thing in itself. Before their encounter with Jesus, “it is unlikely that they would have even thought of buying food in any Samaritan town” (Barclay, page 139).

The woman was surprised that a Jew would ask anything of a Samaritan. A Jewish man would not even ask something of a Jewish woman.

“The quarrel between the Jews and the Samaritans was an old, old story. Away back about 720 B.C. the Assyrians had invaded the northern kingdom of Samaria and had captured and subjugated it. They did what conquerors often did in those days – they transported practically the whole population to Media (2 Kings 17:6). Into the district the



Assyrians brought other people – from Babylon, from Cuthah, from Ava, from Hamath and from Sepharvaim (2 Kings 17:24).” (Barclay, page 141).

The people who were transported to Media were assimilated into the country; they are the ten lost tribes of Israel. Those who stayed intermarried with the incoming strangers and lost the right to be called Jews at all.

Eventually, the inhabitants of the Southern Kingdom whose capital was Jerusalem, were defeated and transported to Babylon. However, they did not lose their identity, but remained Jewish. They were eventually allowed to return to Jerusalem where they rebuilt the shattered Temple. The Samaritans came and offered their help in this sacred task, but were refused and told they had no right to share in the rebuilding of the house of God. The two groups became bitter enemies.

Eventually, a rival temple was constructed on Mount Gerizim which was the centre of the Samaritan territory. It became the place of worship for the Samaritans. In 129 B.C. the Jewish general and leader, John Hyrcanus, sacked and destroyed the temple on Mount Gerizim. The Jewish-Samaritan quarrel had existed for more than 400 years when Jesus spoke to the Samaritan woman. No wonder she was surprised!

In addition to taking down the barrier between the Jew and the Samaritan, Jesus was taking down the barrier caused by the orthodox Jewish custom of men (and certainly a Rabbi) not speaking to women in public places.

#### **John 4: 10-15**

***Jesus answer her, “If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.”***

***“Sir” the woman said, ‘you have nothing to draw with and the well is deep. Where can you get this living water? Are you greater than our father, Jacob, who gave us the well and drank from it himself, as did also his sons and his flocks and herds?***

***Jesus answered, “Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life.”***

This passage contains the phrase that is the focus for this lesson **If you knew the gift of God**. “The word, *gift*, here denotes *favour*. It may refer to Jesus *himself*, as the *gift* of God to the world, given to save men from death, or it may refer to the *opportunity* then afforded her of seeking salvation. If thou knewest how favourable an opportunity God now gives thee to gain a knowledge of himself” (Barnes, A. **Notes on the New Testament, Explanatory and Practical: Luke and John**. Grand Rapids, Michigan, 1965, page 215).

“The Jews used the expression *living water* to denote springs, fountains, or running streams, in oppositions to dead and stagnant water. Jesus here means to denote by it his doctrine, or his grace and religion, in opposition to the impure and dead notions of the Jews and Samaritans” (Barnes, page 215).

“As the wine of Cana symbolizes the gift of the kingdom of God, so the water from Jesus symbolizes the life and salvation of the kingdom (vv. 14-15). Similarly, as the cleansing of the temple entails a contrast between the old temple and the new temple of Christ’s body, carrying with it a contrast between the old order of worship and that of the new age initiated through the death and resurrection of Christ, so the worship of Jerusalem and Gerizim is declared to be superseded by the worship of the new age introduced by Christ and the Spirit he sends” (Beasley-Murray, G. **Word Biblical Commentary: John. Second Edition.** Nashville: Thomas Nelson, 2000, page 59).

The woman would have thought that Jesus was offering pure spring water and noted the impossibility of such a claim since Jesus had no bucket with which to draw water. She was also defensive of “our father Jacob” who had dug the well and watered both family and flocks from it. A man sitting by the well, hot and tired, had no right to claim that he had something better than Jacob provided.

“The Jews often spoke of the thirst of the soul for God; and they often spoke of quenching that thirst with living water. Jesus was not using terms that were bound to be misunderstood; He was using terms that anyone with spiritual insight should have understood” (Barclay, page 145).

Jesus went on to say to the woman that he could give her living water which could banish her thirst forever. Her answer indicates that she understood this as a literal promise and one which would ease the burden of her life. Jesus was however, “doing no less than stating that He was the Anointed One of God who was to bring the new age in” (Barclay, page 146). Jesus is both the living water and he who *gives* water of life to believers.

The woman replied that she wanted that kind of water. She was, however, still thinking in a physical, not a spiritual, sense. Perhaps, she was merely jesting with this stranger who talked of water in such an unusual way. She truly did not have the spiritual insight to know the gift of God and who it was that was asking her for a drink.

#### **John 4: 16-26**

***He told her, “Go, call your husband and come back.”***

***“I have no husband,” she replied.***

***Jesus said to her, “You are right when you say you have no husband. The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true.”***

***“Sir,” the woman said, “I can see that you are a prophet. Our fathers worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.”***

***Jesus declared, “Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth.”***

***The woman said, “I know that Messiah” (called Christ) “is coming. When he comes, he will explain everything to us.”***

***Then Jesus declared, “I who speak to you am he.”***

Like Nicodemus, the woman seems unable to grasp spiritual truths even told to her by Jesus Himself. Jesus then speaks to her about her own life. It was a life touched by sadness and probably immorality. Death was a frequent thing in homes of that day and she may have lost one or more of her five husbands to death. Divorce was done at the will of the husband. She may have displeased her husbands or she may have been promiscuous. “Jewish teachers forbade a woman to be married more than twice – or at most (in the eyes of some) three times; this woman must have had a series of divorces and now lived with a man without marriage” (Beasley-Murray, page 61). Jesus knows her life story and although she tries to avoid the discussion by claiming she has no husband, Jesus tells her what he knows including the fact that the man with whom she is now living is not her legal husband.

This revelation leads her a little further down the road to spiritual understanding. She admits that Jesus is a prophet. But she immediately turns the discussion to a possible argument about whether the Jews are right to insist on worship in Jerusalem or if the tradition of the Samaritan people to worship at Mt. Gerizim is not equally valid if not superior. This is the most burning issue between Samaritans and Jews.

Jesus does not enter into the argument, but declares that neither “this mountain or Jerusalem” adequately provide for true worship if it is not worship in spirit and in truth. True worship is not tied to any particular place.

“‘God is Spirit’ defines God, not in his metaphysical being, but ‘according to his work in the world.’ The clause is parallel in this respect with ‘God is light’ (1 John 1:5) and ‘God is love’ (1 John 4:8); All these statements described God’s mode of action and working” (Beasley-Murray, page 62).

The Samaritans, Jesus indicated, have an inferior understanding due to the assimilation with other religious influences, but the Jews also do not have a full understanding of

what true worship is. It is through the Jewish line that salvation will come for Jesus was a Jew. But the old ways of worship are no longer adequate for either Samaritan or Jew.

The woman indicates her belief in the Messiah. The messianic expectation of the Samaritans was defined not by the prophetic books but by the Pentateuch, notably Deut. 18: 15-18. The *Taheb*, as another Moses, would have the task of restoring true belief in God and the true worship of God, and to this end he would reveal the truth (see Beasley-Murray, page 61). He will, she says, settle the religious arguments.

Jesus declares to her that he is the Messiah—***“I who speak to you am he.”***

#### **John 4: 27-30**

***Just then his disciples returned and were surprised to find him talking with a woman. But no one asked, “What do you want?” or “Why are you talking with her?”***

***Then, leaving her water jar, the woman went back to the town and said to the people, “Come see a man who told me everything I ever did. Could this be the Christ? They came out of the town and made their way to him.***

The disciples returned from their errand and found Jesus speaking with the woman. This surely surprised them, but they had observed how Jesus encountered people long enough to not question him.

The woman left her water jar, an essential part of her household equipment, in her hurry to go back to town and tell the people of her experience. She intended to return and bring people with her to listen to Jesus. These were people who had probably ostracized her in the past, but she was, nonetheless, eager to share the news of the Messiah with them.

#### **John 4: 39-42**

***Many of the Samaritans from that town believed in him because of the woman’s testimony, “He told me everything I ever did.” So when the Samaritans came to him, they urged him to stay with the, and he stayed two days. And because of his words many more became believers.***

***They said to the woman, “We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Saviour of the world.”***

The one-on-one encounter with the Samaritan woman led to the salvation of many. She immediately shared with the people of her town about her encounter with Jesus and her understanding that he was the Messiah. The old religious questions no longer needed answering.

The people of the town were influenced by her testimony, but as they went to Jesus and learned from him, they too understood that he was the Saviour of the world.

“In the Lord’s dialogue with the Samaritan woman we learn principles of how to do personal evangelism. A witness: (1) is concerned with one individual; (2) begins with felt needs and desires of the lost person; (3) directs the conversation to the person’s basic spiritual need; (4) shows the person his or her sin and need of salvation; (5) keeps the conversation from straying from the real issue (6) points to Jesus as Messiah and Savior; and (7) leads the new convert to witness to others. Today, Christians can follow Jesus’ example and principles” (**The Disciple’s Study Bible**. Nashville: Holman Bible Publishers, 1988, page 1322).

### **Your Goal as the Leader of this Bible Study:**

Lead the participants to understand the wonder of the gift of God given to us. Interpret and apply the concept of living water. Think about how to share the gospel with others. Identify barriers which keep one from witnessing to others and consider how to cross those barriers.

### **For Personal Reflection:**

**What have I learned from this study?**

**What personal experience does this lesson bring to mind?**

**What is one action I will take this week to apply this Scripture passage to my life?**

## **Bible Study Plan** (Suggested time: 35 minutes)

### ***If You Knew the Gift of God***

Regroup the church after the Gathering Time and break by singing a chorus that young children can relate to—or another praise chorus if your congregation does not have children. Children who go to their own Bible teaching session should stay with the group until after this song. Have the preschoolers and children accompany the hymn with rhythm sticks, maracas, bells, etc.

**Begin by helping the group locate the Focal Text in their Bibles. Also, share with them the Main Idea to be learned from the Scriptures, and the Questions to be Explored by the group.**

#### **Focal Text**

John 4:4-30, 39-42

#### **Background**

John 4:1-42

#### **Main Idea**

Jesus crosses all human barriers to invite all people into intimate relationship with God and with one another.

#### **Question to Explore**

What is keeping you from Jesus—or from telling others about him?

#### **Teaching Aim**

To lead the church to decide on ways they will follow Jesus' example in crossing the human barriers that separate people from God and one another.

#### **Connect with Life:**

What are some conflicts between countries or religious groups of which you are aware in today's world? The conflict between Jews and Samaritans had existed for 400 years. Today's Bible study tells how Jesus broke down the barriers which existed and would have kept people from salvation.

#### **Guide the Study:**

Have someone read John 4: 1-3.

State: John the Baptist insisted that he was only one who would testify to Jesus as the One who would save. The Pharisees hoped to cause dissension between Jesus and John the Baptist or between the disciples of Jesus and the disciples of John the Baptist.

Question the group: What did Jesus do in the face of the Pharisees attempt to cause problems? (He left Judea and went north to Galilee).

Have someone read John 4: 4-6.

Show a map of Palestine in the days of Jesus. (To find a map to copy use [www.bible.ca](http://www.bible.ca) and type Israel at the time of Christ 30 AD.)

Share: Palestine was only 120 miles long from north to south, but at the time of Jesus there were three divisions. "In the extreme north there lay Galilee; in the extreme south there lay Judaea; and in between them lay Samaria. There was a centuries-old feud between the Jews and the Samaritans" (Barclay, Wm. **The Daily Study Bible: The Gospel of John**. Volume 1. Philadelphia: The Westminster Press, 1955, page 138).

From the Bible Study Preparation material explain the nature of the feud between the Jews and Samaritans:

"The quarrel between the Jews and the Samaritans was an old, old story. Away back about 720 B.C. the Assyrians had invaded the northern kingdom of Samaria and had captured and subjugated it. They did what conquerors often did in those days – they transported practically the whole population to Media (2 Kings 17:6). Into the district the Assyrians brought other people – from Babylon, from Cuthah, from Ava, from Hamath and from Sepharvaim (2 Kings 17:24)." (Barclay, page 141).

The people who were transported to Media were assimilated into the country; they are the ten lost tribes of Israel. Those who stayed intermarried with the incoming strangers and lost the right to be called Jews at all.

Eventually, the inhabitants of the Southern Kingdom whose capital was Jerusalem, were defeated and transported to Babylon. However, they did not lose their identity, but remained Jewish. They were eventually allowed to return to Jerusalem where they rebuilt the shattered Temple. The Samaritans came and offered their help in this sacred task, but were refused and told they had no right to share in the rebuilding of the house of God. The two groups became bitter enemies.

Eventually, a rival temple was constructed on Mount Gerizim which was the centre of the Samaritan territory. It became the place of worship for the Samaritans. In 129 B.C. the Jewish general and leader, John Hyrcanus, sacked and destroyed the temple on Mount Gerizim. The Jewish-Samaritan quarrel had



existed for more than 400 years when Jesus spoke to the Samaritan woman. No wonder she was surprised!

Ask: What other barrier was Jesus breaking down when he spoke with the Samaritan woman? (A Jewish man (and certainly a Jewish Rabbi) would not speak to any woman except their own wife in a public place.)

Describe the history of Jacob's Well.

Comment on the humanity of Jesus: (He was tired and thirsty. It was about noon.)

Have someone read John 4: 7-9.

Tell the group: The women of the village probably drew water early in the morning. It was a constant, daily task whose boredom was alleviated by the social aspect of the exchange of the news of the day. This woman apparently was not a part of the group which went early in the morning.

Add: The disciples had gone into the town to buy food. This was also a radical departure from what they might have done in the past when they would not have even bought food in a Samaritan town.

Have someone read John 4: 10-15.

Inquire: What did Jesus mean by the gift of God? (It could refer to the spiritual sensitivity to understand what Jesus was telling her. The gift of God is, of course, salvation through Jesus Himself.)

Discuss the meaning of water that ***“will become a spring of water welling up to eternal life.”***

Ask: Do you think the woman understands what Jesus means? (Not yet)

Have some read John 4: 16-26.

Summarize the story of the woman's life.

Comment: In verse 19 she seems to be moving closer to understanding but introduces the controversial topic of where it is proper to worship – Jerusalem in the temple or on Mt. Gerizim. Note that we may be aware of this when witnessing to another person – someone seems ready to respond to spiritual truth, but then says something like “But there are so many hypocrites in the church”.

Allow discussion for what worshipping in spirit and truth means. (Not dependent on a place, preacher, or plan for worship – not dependent on anything external; it is an attitude of the heart.)



Ask: How plainly does Jesus tell her who he is? (I who speak to you am the Messiah).

Have someone read John 4: 27-30.

Ask someone to describe the woman's reaction to the Jesus' explanation that He was the Messiah. (She understood and believed and went to share with others).

Ask: Were others in the town influenced by what she said?

### **Encourage Application:**

If you have two or more youth, this is the time to give them the **Youth!!! Take Ten** page and allow them to move away from the adults and apply the lesson by and for themselves.

Make copies of the principles for personal evangelism which are demonstrated in this passage. (Located at the end of the Worship Time materials).

Ask if there are any questions or comments still to be shared with the group.

Close by asking someone to pray.

**Take a five minute break to separate the Bible Study and Worship Time.** Children may need to use the washroom again before worship.

# YOUTH!!! TAKE TEN

## Bible Study Application for Youth

You may wish to move away from the adults for the final five to ten minutes of the Bible study and help each other as youth to apply the lesson to your own needs.

### *If You Knew the Gift of God*

John 4:4-30, 39-42

A youth will lead the following activity and comments. No adults need to be present. If possible, teens should take turns in leading the application time.

**Hey!**

**Talk to the person who will lead the Worship Time about this idea**

This would be a fun and inspiration passage to interpret dramatically for your group during the worship time. A narrator, Jesus and the Samaritan woman plus the disciples can be used or Jesus and the Samaritan woman can have a conversation. Focus on and dramatize the words of Jesus ***If You Knew the Gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.***

**Worship Time** (Suggested time: 30 minutes)***If You Knew the Gift of God*****John 4:4-30, 39-42****Beginning the Service:**Sing: **Share His Love**, *The Worship Hymnal* #358; CCLI #26454

If the youth of your group have prepared a dramatization of the scripture passage have them present it now.

**Offering:****Praying for the World:**

For centuries, the Black Moors of Mauritania have been in spiritual bondage to Islam and in physical bondage, as slaves to the elite White Moors of Mauritania. Mauritania is officially the Islamic Republic of Mauritania and is located in West Africa. Although slavery was banned in 1981, the Black Moors continue to have low status in society and still serve the White Moors through manual labour. Some estimates say up to 600,000 Mauritians or 20% of the population are still enslaved. Even in their isolation, God is speaking to the Black Moors. Mohamed, a gardener, dreamed that Jesus sat with him. He told Mohamed that He was with him and to listen to the stories—and believe them. Shortly after that, a worker began telling him stories from the bible, and Mohamed came to faith in Jesus. He has led his wife to Jesus and is a strong witness.

**Sharing Guide:**

**This sharing guide is written to assist the person who directs the worship time to reemphasize the teaching for the day and help guide the congregation to respond to God's call and will for their lives in regard to the scripture studied. The leader may choose to follow the guide closely. Or, he or she may wish to only use it to give direction and a concept for preparing an original message. The leader is free to choose other ways to communicate and share the concepts presented here.**

## ***If You Knew the Gift of God***

### **John 4:4-30, 39-42**

We have examined the words of Jesus ***If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water*** throughout our session today. But this is such an amazing statement that we must close the worship time with a further consideration of what it means.

What is the gift of God? How many are the gifts of God? How important is it that we recognize those gifts and give thanks for them?

Jesus indicates that the very act of being able to recognize the gift is itself a gift. Being sensitive to spiritual things does not come easily for everyone. Nicodemus was a spiritual man, but he could not recognize who Jesus was even though he had the privilege of talking intimately with him. He was hampered by tradition and the expectations of the Jewish religion and culture of which he was a part. Many people in the world today are religious – some profess a Christian faith – but the outward trappings of their religious heritage may keep them from knowing Jesus personally and intimately.

Other aspects of life hinder people from being sensitive to spiritual things. The failure to receive the necessary love and nurture as a small baby and young child has spiritual implications. Finding the world a trustworthy place makes it easier for a child to encounter God as trustworthy.

People who have known war and violence for all of their lives may hunger and thirst for peace but find it difficult to live peaceably even when given the opportunity to do so. They are not able to know the gift of God.

However, even these wounded ones can, like the Samaritan woman, encounter Jesus and understand that he offers living water. Jesus promised that the one who accepts the living water will never thirst. The water will become a spring of water welling up to eternal life.

Jesus speaks of the gift of the transformed life. Knowing Jesus is not accepting a set of rules and regulations. It is accepting a relationship with the Lord of the universe whose love and power is ongoing – it is like a spring of water welling up to eternal life.

Many people in the world live in desert-like conditions. They have never known the lush green of vegetation which other parts of the world enjoy. The desert has its own kind of beauty, of course, but it is a sparse and stark beauty. Those who depend upon raising crops and animals in those kinds of conditions pray often for rain. Their vision of heaven includes green grass and flowers.

It is that abundance of which Jesus speaks - a spring of water so that animals can drink, crops can grow and flowers can bloom. Although our external circumstances may not change we can experience that abundance when we, like the Samaritan woman, proclaim that Jesus is the Messiah – the giver of salvation and abundant life.

And, like the Samaritan woman, we need to go quickly and tell our friends and neighbors about the gift of God we have received.

### **Call to Commitment:**

Encourage the group to prayerfully consider the many gifts of God in their lives this week. We can most fully enjoy the abundance of the eternal life which began at our salvation experience if we consciously acknowledge how God works in our daily life.

### **Concluding the Service:**

Sing: **Song for the Nations**, *The Worship Hymnal* #365; CCLI #203401

**Copy for use during the Bible Study Time.**

“In the Lord’s dialogue with the Samaritan woman we learn principles of how to do personal evangelism. A witness: (1) is concerned with one individual; (2) begins with felt needs and desires of the lost person; (3) directs the conversation to the person’s basic spiritual need; (4) shows the person his or her sin and need of salvation; (5) keeps the conversation from straying from the real issue (6) points to Jesus as Messiah and Savior; and (7) leads the new convert to witness to others. Today, Christians can follow Jesus’ example and principles” (**The Disciple’s Study Bible**. Nashville: Holman Bible Publishers, 1988, page 1322).

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